A REVIEW OF THE STATE OF THE BRITISH NATION.

Tuesday, December 21. 1708.

AND now a Word or two more with you about Perſecution in *Scotland*; here is a mighty Stir about this Thing call'd Perſecution, I wiſh we were once led to Principles, and let us examine the State of the Caſe.

The *Rehearſal* in the Name of the *High-Flying* Party in *England* will have it—That Suppreſſing *Jacobites* is Perſecution for Conſcience; and the new Narrative, which he is ſo fond of, goes upon the ſame Foot, and pleads for Liberty to the *Jacobite* Clergy.

We ſay, it is not Perſecution but ſuppreſſing Faction and Diſaffection; and that it cannot be expected, that any Government ſhould protect thoſe Subjects that will not give common Aſſurances of their Fidelity to that Government; and this I take to be the ſhort Queſtion.

Whether the preſent Government ought to give Liberty to the *Jacobite* Meetings, and give their Miniſters leave to pray for a *Popiſh* Pretender as lawful Sovereign? Whether the Government ought to be eaſie with People who pray againſt the Government, as a Rebellion, and a Force upon Right? Whether the QUEEN ſhould be expected to ſkreen thoſe People from the Law, who invoke Heaven to deſtroy her, who treat her as an Uſurper, and pray for her Enemy?

Theſe are ſhort Queſtions, and this I take to be arguing cloſely. To pretend that others are perſecuted who have quallify'd, is ſhuffling with the Argument, becauſe it will

will not appear *true in Fact*, and they are fain to bring in Examples of ſcandalous Perſons legally depos'd, who, tho' all the reſt had been tollerated, ought not to have been ſuffer'd—— And I would be glad, Mr. *Rebearſal* would find out ſome, who are not thus ſcandalous to give Inſtances of; I am perſwaded, if there are any ſuch, the Government *here* or *there* knows nothing of it.

Now to juſtifie theſe People, the *Rebearſal* N° 20. brings in the *Cameronians*, and tells of their Obſtinacy againſt the Government, and how they refus'd to pray for King *Charles* II. or to ſay GOD ſave him. And why is he not honeſt to the Story, and tell us, how they were treated for it, how every private Soldier had Orders to ſhoot without farther Trial any Perſon he met, that would not ſay GOD ſave the King, renounce the Covenant, and ſay that killing the Archbiſhop of St. *Andrews* was Murther. —And how a poor innocent Woman and a Girl of about 14 Years old, were ty'd to a Stake at Low-Water Mark without any Trial, only becauſe they would not ſay GOD ſave the King, and the Tide ſuffer'd to flow over them; with innumerable ſuch Cruelties: Men ſhot to Death without time given them to pray to GOD, having no other Crime laid to them, than that they had been at a Meeting, nay ſome only becauſe they had a Bible in their Pockets—And the like——— With Inhumanities and Barbarities innumerable, ſuch as our Ears would tingle to hear, and *Proteſtants* ſhould bluſh to relate, and which indeed Mr. *Rebearſal* extorts from me ſore againſt my Will; for I would not have theſe Things ſee the Light again, with Reſpect to *Britain* in general; but if it *muſt be*, it *muſt be*; there is no Remedy, all Miſchiefs are due to their firſt Cauſes.

Next to this, the *Rebearſal* charges, and very unfairly, the Extravagances of the *Cameronians* upon the *Presbyterians*, he might as well charge the Enthuſiaſms of the *Muggletonians*, or the Notions of the New Prophets upon the Church of *England*; for he is not ignorant, that theſe People neither own, or are own'd by the Church of *Scotland*, any more than the other are by the Church of *England*.

But above all, 'tis a ſenſeleſs wild Tale, and fit only to be infus'd among People that will hear nothing, but on one ſide; to tell us, theſe People muſt be allow'd to pray for King *James* VIII. as they call him, becauſe there were *Cameronians*, that would not ſay GOD ſave the King.

Pray, let us enquire a little into the Logick of this, how odly it ſounds by Way of Argument, and how abſurd it is for Men of common Reaſoning to talk thus———The *Jacobites* muſt be allow'd to pray againſt the Government, becauſe the *Cameronians* did do ſo; tho' theſe are only ſhut up, and they were butcher'd for it, theſe muſt pray againſt the Government, and *go free*, becauſe they did pray againſt the Government, and were *put to Death for it*—In ſhort theſe muſt *be allow'd*, becauſe thoſe *were not*, and the like; this is excellent Logick indeed, and ſome of the beſt the Caſe will bear.

To prove they are perſecuted, Men are brought in that have taken the Oaths, yet have their Meeting-Houſes ſhut up—— And a bleſſed Inſtance they have given of it in the Perſon of Mr. *Alexander Herriot*, of whom I have ſaid enough—Now they pretend, there are Perſons proſecuted for his baptizing their Children; I will not ſay, how far the Church of *Scotland* may go, but the Church of *England* would and has proſecuted People for baptizing Children, who were no Miniſters———And the Church of *Scotland* have more Reaſon to proſecute any Man for letting him baptize, than for a Chimney-Sweeper to have done it; ſince he not only in the Sence of the Law was not a Miniſter, and therefore had no Title to adminiſter in Holy Things, but invaded the Function in Defiance of the Law, which had diveſted him of his Office. But of this more hereafter.

MISCELLANEA.

AND now Gentlemen, it being Parliament-Time, and a Time when Matters of Trade come more particularly upon the Stage, give me Leave in this Part of the *Review* to re-assume that Subject, in which I have been often interrupted, I mean a Discourse of Trade; our Commerce has many Coblers, every Body is stitching it up, and quacking about it; but I see little Progress made in the Diseases of it——— I am no Doctor that way, nor do I pretend to much; but I shall perhaps make some Attempts to shew you its present Grievances, and your own Enquiry will in part lead you to the Remedy.

In pursuing this great Affair, perhaps I may come to the Subject of Trade in *Scotland*, and tell you, how you may make good, what was lustily promis'd in your Names at the Time of the Union. *Viz.* That *England* would assist *Scotland* in Trade, and that *Scotland* would be improv'd by *England* in Trade after the Union; I must allow, that so much Forwardness in that Matter does not yet appear as I expected, and yet tho' I did not expect at the Rate some People did neither; I am not out of Hopes, as some pretend to be, that it shall not appear at all; and therefore to do my Part, I shall in this Paper attempt to shew you, wherein the Improving *Scotland* in Trade may consist with your Improving your own Trade; and if I can come to tell you, how you shall get by prompting *Scotland* to Trade, I make no Question, if you will not hearken to it for their Sakes, you will for your own.

But I must first talk to you a little about your own Affair——Trade is the Life and Wealth of this Nation, 'tis its Nobility, its Foundation, and the great Mine from whence its Wealth has sprung; whenever our Commerce dies, the Common-Wealth will languish, Government choak'd with Obstructions, will have the Green-Sickness, grow pale and faint, and by Degrees fall into an irretrievable Consumption. Trade is the Animal Spirit to this great Body, which having passed thro' many Decoctions, is at last arriv'd to a Moral Capacity of enlivening the whole Frame.

No wonder, our Legislative Authority has always been tender of, and concern'd about this great Article, our Trade; no wonder Laws and Amendments to Laws pass every Session thro' their Hands, for the confirming, securing, assisting and improving our Trade; the Great Representative of *Britain* cannot be so ignorant, that this is the substantial Article of our Prosperity, and next to our Peace, the main Hinge the whole Nation turns upon——How quickly would this great and populous City be uninhabited, the Streets become empty, the Houses fall down, vast Estates in Rents be lost, and the rest sink low, if the Trade should die? How would Strangers abandon us, our own People fly from us, our Ships lie by the Walls, our Ports decay, our Revenues cease, and in short the whole Mass of Blood in the Body Politick, stagnate and corrupt for Want of Circulation; how would the Countries lie untill'd, our Enclosures be laid open, our rich Pastures be unmanur'd, our Flocks of Sheep grow unprofitable for Want of Vent for their Wool, our Herds of Beeves, and our Daries be useless for Want of People to consume them, our Manufactures die for Want of Vent, and our Poor over-run us for Want of Employ?

Trade therefore being of that Consequence to us in this Nation, I cannot but think, my Time shall be bestow'd to your Advantage in speaking something, *on one hand*, to such Defects or Distempers of your Commerce, as seem to threaten you with any Decay; and *on the other hand*, to such Advantages and Prospects, as seem to promise you any Improvement; and if this may open any of your Eyes to the Interest of your Country, and quicken the Application of our Government to the necessary Support and Encouragement of Negoce, I presume, the Time in writing, or the Readers in perusing these Sheets, may not be lost.

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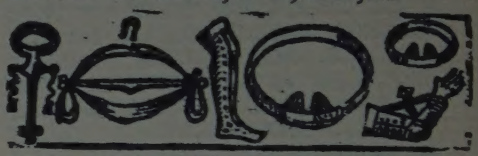

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